



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

The Arthur and Elizabeth
SCHLESINGER LIBRARY
on the History of Women
in America

RADCLIFFE INSTITUTE



John R. & Sarah C. Briggs
Fund

~~CRA~~
2141

1901
125-

MARRIAGE

MARRIAGE

vault

395.22

M359

COPYRIGHT, 1901,
BY DEMPSEY & CARROLL,

MARRIAGE



CORRECT FORMS FOR
WEDDING INVITATIONS
ANNOUNCEMENTS
AND RECEPTIONS

COMPILED AND PUBLISHED BY
DEMPSEY & CARROLL
SOCIETY STATIONERS
26 WEST 23RD STREET
NEW YORK

2110

1



2010



MARRIAGE.

AS a reference for parties contemplating marriage, who wish to do all things in order, this volume will be found invaluable. Its originality, its completeness, poetical effusions, which are of the highest order—the samples of wedding cards from engraved plates—the forms for wooden, silver and golden wedding invitations, with other subjects relating to marriage, makes a book instructive and amusing.

LOVE.

GOOD shepherd, tell this youth what 'tis to love.

It is to be all made of sighs and tears ;
It is to be all made of faith and service ;
It is to be all made of fantasy ;
All made of passion, and all made of wishes ;
All adoration, duty and observance ;
All humbleness, all patience, all impatience ;
All purity, all trial, all obedience.

—SHAKESPEARE, "As You Like It."

THE MAIDEN'S CHOICE.

GENTEEL in personage,
Conduct and equipage ;
Noble by heritage ;
Generous and free ;
Brave, not romantic ;
Learned, not pedantic ;
Frolic, not frantic—
This must he be.

Honor maintaining,
Meanness disdaining,
Still entertaining,
Engaging and new ;
Neat, but not finical ;
Sage, but not cynical ;
Never tyrannical,
But ever true.

—ANONYMOUS.

"IS IT RAPTURE?"

HEART, my heart, why throbbs't thou so ?
Is it rapture—is it woe ?
'Tis at once both woe and bliss ;
Oh ! So sad a joy is this—
Ah ! So exquisite a woe
Not for worlds would I forego.
Beat, oh beat, my throbbing breast !
Sweet, oh sweet, is love's unrest.

—FROM THE GERMAN.

THE supreme event of life is conceded to be marriage. It is our dream—the ambition paramount to and controlling other interests. After the engagement, the next thought is how to be married in proper fashion. One might as well be out of the world as out of fashion. Whether the ceremony is to be performed with the pomp and

formality of the church or in the quieter circle of the home, the wedding invitations which announce the place and day must be, first, of excellent material as to paper, correct in form, artistically engraved and from the fashionable stationers, whose business it is to know the latest ideas for social functions. We claim to be The Society Stationers, because that position has been conceded to us, and we assert, without fear of dispute, that we execute more wedding orders than any other establishment in the world.

In our store, at 26 West 23rd Street, we have a beautiful room set apart for the taking of wedding orders, and where, comfortably seated at a table, customers may inspect our various styles and make their selection at leisure.

The Mail Order Department is an important branch of our business. Letters of inquiry as well as orders for goods receive immediate attention. Specimens of wedding invitations and announcements will be forwarded upon application. We invite correspondence upon all matters of wedding or calling etiquette.

All replies will have the attention of one who is versed in social forms.



" IF THOU'LT BE MINE."

" IF thou'lt be mine, the treasures of air,
Of earth, and sea, shall lie at thy feet ;
Whatever in Fancy's eye looks fair,
Or in Hope's sweet music sounds most sweet,
Shall be ours—if thou wilt be mine, love !"

GENERAL GEORGE WASHINGTON'S LETTER OF ADVICE TO
MISS NELLIE CUSTIS IN THE SELECTING OF A HUSBAND.

MEN and women feel the same inclination towards each other now that they always have done, and which they will continue to do, until there is a new order of things; and you, as others have done, may find that the passions of your sex are easier raised than allayed. Do not, therefore, boast too soon, nor too strongly of your insensibility. * * Love is said to be an in-

voluntary passion, and it is, therefore, contended that it cannot be resisted. This is true in part only, for, like all things else, when nourished and supplied plentifully with aliment, it is rapid in its progress; but let these be withdrawn, and it may be stifled in its growth. Although we cannot avoid first impressions, we may assuredly place them under guard * * When the fire is



beginning to kindle and your heart growing warm, propound these questions to it. Who is the invader? Have I a competent knowledge of him? Is he a man of good character? A man of sense? For, be assured, a sensible woman can never be happy with a fool. What has been his walk in life? * * Is his fortune sufficient to maintain me in the manner I have been accustomed to live, and as my sisters do live? And is he one to whom my friends can have no reasonable objection? If all these interrogatories can be satisfactorily answered, there will remain but one more to be asked; that, however, is an important one. Have I sufficient ground to conclude that his affections are engaged by me? Without this the heart of sensibility will struggle against a passion that is not reciprocated.

Yours affectionately,

GEORGE WASHINGTON.

MY LOVER.

" I KNEW no light, but the ethereal light
That emanated from his soul-lit eyes—
They were my sun by day—my stars by night—
The moon to which my heart's full tide did rise—
I knew no music but the harmonies
Of his low voice—no bliss-filled nectary
But his high heart—no perfume but his sighs—
I knew no world, but the unfathomed sea
Of his pure love—no heaven but its Eternity."

WHAT IS MARRIAGE?

PÈRE HYACINTHE says, "Marriage is the full and perfect union of man and woman. Ideal marriages are rare, perhaps impossible. Nevertheless, we must strive to tend toward the ideal marriage. This should imply love and purity, as twin flowers upon one stem." When man and woman are of ripe age, marriage is the intention of their nature, just as much as that fire should burn or rain descend or the vine bear fruit. Bachelorhood and maidenhood are abnormal conditions, and real happiness and strength can be found only in a fitting union. Amid the great diversity of human character, every one, of both sexes, may always discover the mate to whom they are adapted by natural traits and sentiments. That should ever be the chief test, and wealth, rank, intelligence or convenience be rated as of secondary importance; for, if there is an agreement on the natural basis, an agreement on the artificial points can readily be acquired afterward. Marriage without mating is a fraud on nature, and is invariably punished as fraud should be. More than half the minor miseries of civilized life arise from ill-assorted marriages, either directly, in the experience of the parties themselves, or indirectly, in the mental or physical inferiority of their offspring; and society has to bear incalculable evils because of the non-marriage of a large proportion of its members.



"AND SEE, THE LOVERS GO."

AND see, the lovers go,
 With lingering steps and slow,
 Over all the world together, all in all,
 Over all the world ! The empires fall ;
 The onward march of Man seems spent ;
 The nations rot in dull content ;
 The blight of war, a bitter flood,
 From continent to continent,
 Rolls on with waves of blood.
 The light of knowledge sinks, the flame burns low ;
 There seems scant thought of God ; but yet
 One power there is men ne'er forget ;
 And still through every land beneath the skies
 Rapt, careless, looking in each other's eyes,
 With lingering steps and slow
 The lovers go.

—MORICE.

BUT words are things, and small drops of ink,
 Falling like dew upon a thought, produce
 That which makes thousands,
 Perhaps millions think.

—BYRON



"WHAT IS THE WEIGHT OF LOVE?"

"WHAT is the weight of Love?" I said
To a little maiden whose curly head
Was thoughtfully bent o'er the dismal slate
Whereon was a sum she must calculate.

"Love is as light as a thistle ball,"
Was her laughing answer; "no weight at all
Has the will-o'-the-wisp, who goes and comes,
And never is bothered with horrid sums!"

"How would you measure love?" "That depends!"
Said the merry maiden with hosts of friends,
As she smoothed her dress till its silken fold
In the sunlight shimmered like cloth of gold.

"In my opinion, O curious bard!
Love is like calico, bought by the yard,
Or drawn from a fountain with depth so small
A half-pint measure would hold it all!"

"What is the weight of love?" I asked
An aged matron, so overtaken
With household duties her careworn face
Had lost the marks of its youthful grace.

"Lightly I held my love, I know,
In that beautiful season of long ago;
But now," she said, with a deepening frown,
"Love is a burden that weighs me down!"

* * * *

Love is heavy and love is light,
Deep and shallow, and dark and bright,
Bounded not by an earthly chart,
Yet held in the compass of one true heart.

HE LOVES ME.

OLD time, sweet time, pause awhile, I pray,
Let no waning sun go down upon this happy day,
Leave the purple on the hill, the bloom upon the flower,
Let thy finger point forever to this golden hour;
For he loves me, he hath said it;
For my heart a gift hath found.
Oh! he loves me, he hath said it!
Let there be no light or sound,
Save with love and beauty crowned.

Old time, sweet time, pause awhile, I pray,
Let no waning sun go down upon this happy day.
Take the shadow from my heart, the ruin from my breast,
Lay thy fluttering wings aside, let thy soul have rest—
Chisel it in golden sunbeams thro' the east and west;
For he loves me, he hath said it;
For my heart a gift hath found.
Oh! he loves me, he hath said it!
Let there be no light nor sound,
Save with love and beauty crowned.

—RUTH NATHALIE CROMWELL.

A PROPOSAL OF THE PERIOD.

"I'VE rank and wealth; and, lady, here's my hand;
And never from you shall my fancy range."
"Yes; that's an offer I can understand:
But what am I to give you in exchange?"

"Well, in return I ask your heart." "Ah me!
Kind sir, I now must own my helplessness.
Ask me for anything but that. You see,
It's just the one thing that I don't possess."

—PUNCH.



MARRYING FOR MONEY.

THERE is a notion current that men very often marry for money; but in fact such marriages are rare, at all events among English-speaking people. By a man's marrying for money we mean his marriage with a woman who is unattractive to him except in point of fortune. Dr. Johnson pointed out that where such marriages occur, the man looks only at the fortune, and keeps steadily out of view attendant drawbacks. Most men are endowed with too much sense to contract marriage under such conditions; they know too well that the play will not be worth the candle. Rich men and rich women ordinarily view matrimony very differently. A rich man, having found the woman who suits him, rarely troubles himself much as to whether she heartily reciprocates the affection he entertains for her. It is enough for him that he loves her. With the woman it is quite otherwise. She is continually raising the question whether he really loves her for herself, and thus, if she really cares for him, giving herself a vast deal of unnecessary trouble. Some years ago an American lady of large fortune married a Frenchman. Of course, her friends averred, heedless of the very bad compliment that they were paying her, that he married her for her money, but one was sensible enough to say, "Well, I think

she is very right to marry him if she likes him. In that case he gets what he wants—the money; she gets what she wants—the man.” The marriage has turned out most happily. Rich women continually mar their happiness in life by this morbid dread of being married for their money. They go on year after year thinking that the paragon will appear who is all their fancy painted, and who is to take them for themselves, until at length a period arrives when their personal attractions wane, and they can only be married for their money.

AT ST. JAMES'.

LAST Sunday, at St. James' prayers
The prince and princess by,
I, drest in all my whalebone airs,
Sat in a closet nigh,
I bowed my knees, I held my book,
Read all the answers o'er;
But was perverted by a look,
Which pierced me from the door.

High thoughts of Heaven I came to use,
With the devoutest care;
Which gay young Strephon made me lose,
And all the raptures there.
He stood to hand me to my chair,
And bowed with courtly grace,
But whispered love into my ear
Too warm for that grave place.



TO WOMAN, DEAR WOMAN !

WE may roam through this world, like a child to a feast,
Who but sips of a sweet, and then flies to the rest ;
And, when pleasure begins to grow dull in the east,
We may order our wings, and be off to the west ;
But if hearts that feel, and eyes that smile,
Are the dearest gifts that heaven supplies,
We never need leave our own green isle,
For sensitive hearts, and for sun-bright eyes.
Then remember, whenever your goblet is crown'd,
Thro' this world, whether eastward or westward you roam,
When a cup to the smile of dear woman goes round,
Oh ! remember the smile which adorns her at home.

—THOMAS MOORE.

"I THOUGHT THE DEACON LIKED ME."

"I THOUGHT the deacon liked me, yet
I wa'n't adzackly shore of hit—
For, mind ye, time and time agin,
When jinners 'ud be comin' in,
I'd see him shakin' hands as free
With all the sistern as with me!
But juring last revival, where
He called on me to lead in prayer,
And kneeled there with me, side by side,
A-whisperin' he felt sanctified,
Jest 'tetchin' of my garment's hem—
That settled things as far as them
Thare other wimmin was concerned!—
An'—well!—I know I must a-turned
A dozen colors! Flurried?—la!—
No mortal sinnern never saw
A gladder widder than the one
A-kneelin' there an' wonderun
Who'd pray! So glad, upon my word,
I railly couldn't thank the Lord!"



WRITTEN BY RICHARD STEELE TO
MARY SCURLOCK.

MADAM:

IT is the hardest thing in the world to be in love, and yet attend to business. As for me, all who speak to me find it out, and I must lock myself up, or other people will do it for me.

A gentleman asked me this morning, "What news from Lisbon?" and I answered, "She is exquisitely handsome." Another desired to know when I had been last at Hampden Court. I replied, "It will be on Tuesday come se'nnight." Pr'ythee, allow me at least to kiss your hand before that day, that my mind may be in some composure. O love!

A thousand torments dwell about thee,
Yet who would live to live without thee?

Methinks I could write a volume to you; but all the language on earth would fail in saying how much, and with what disinterested passion,

I am ever yours,

RICH. STEELE.

(From "Old Love Letters," published by Houghton, Mifflin & Co.)



A BEAUTIFUL gift for a bride is :
"THE WEDDING GOWNS."
A KEEP-SAKE.

BY
EMMA MOFFETT TYNG
AND
AGNES O. CRANE.

It is intended to gather and hold together the many souvenirs of the happy Wedding-time—the card of Invitation, list of flowers, jewels, and gifts, bits of the pretty gowns, notes of the wedding-journey, congratulatory messages, press notices, etc.—things of precious associations and remembrance to a woman, but apt to slip out of keeping as years pass.



The arrangement of contents is as follows :

Wedding Cards attached by a touch of mucilage to the page with banners and bells.

Scrap of the Wedding Gown on the blank space as indicated by the first verse couplet.

Record of the Bride's Flowers, Laces, Jewels, etc.

List of Gifts.

Scrap of the Traveling Gown.

The Wedding Journey.

Remembrance Notes.

Cards on pages following for scraps of the different Gowns.

Notes of Congratulations, Telegrams, etc.

Press Notices.

MARRIAGE CERTIFICATES.

BEAUTIFULLY illuminated on parchment, richly bound and with sterling silver mountings.

WEDDING MENUS.

Special designs made.

WEDDING CAKE BOXES.

Newest styles, handsomely decorated with a monogram.

FATE.

TWO shall be born the whole wide world apart,
And speak in different tongues, and have no thought
Each of the other's being, and no heed;
And these o'er unknown seas to unknown lands
Shall cross, escaping wreck, defying death.
And, all unconsciously, shape every act
And bend each wandering step to this one end—
That one day out of darkness, they shall meet
And read life's meaning in each other's eyes.

—ANONYMOUS.



ENGAGEMENT ANNOUNCEMENTS.

A PRETTY custom that is observed in foreign countries, and followed by some Americans, is that of making a betrothal known by sending out engagement announcements. They are issued in the name of the parent, parents or nearest relative of the lady, and are sent to all friends of both the interested persons, and resemble marriage announcements as seen in Form No. 1. If there are neither friends or relatives to announce the engagement, Form No. 2 may be used.

FORM NO. 1.

*Mr. and Mrs. Gerald Brown Sturtevant
announce the betrothal of their daughter
Dorothy Louise
to
Mr. Theodore Francis Quincy
November, nineteen hundred
New York*

FORM NO. 2.

Mr. Gilman Craig Thompson
Miss Marjorie Ruth Lee
Engaged

At Home
Thursday, November 30
826 Fifth Avenue

WHO PAYS FOR WEDDING INVITATIONS?

THE parents or parent of the bride is expected to pay all expenses connected with the marriage of their daughter and for the wedding invitations if issued by them.

WHO PAYS FOR WEDDING ANNOUNCEMENTS?

Mr. and Mrs. Lewis Miller
announce the marriage of their daughter.

In this form the parents pay, as they announce.

Mr. James Wood Quintard
Miss Antoinette Ropes
Married

Here the groom pays.



WEDDING INVITATIONS.

WEDDING INVITATIONS should be sent out a fortnight before the wedding day. Wedding announcements as soon as possible after the wedding, usually the day following.

No answer to a wedding invitation is necessary unless one is invited to a wedding breakfast where the guests sit down at the table. Such a note of acceptance should read:

*Mr. and Mrs. James Johnson
accept with pleasure the kind invitation of
Mr. and Mrs. Francis Smith for breakfast
on December the fifth at twelve o'clock*

If unable to attend the wedding, send visiting cards on the day of the ceremony or very soon after. Etiquette demands they be sent within ten days. These should be directed to the person who issued the invitations, not to the bride.

The bride's family pay for the wedding invitations, carriages, wedding feast and all expenses connected with the affair. The groom pays the clergyman, buys the wedding ring, makes a present to the bride and often presents the best man and ushers with some memento of the occasion. It is also considered a delicate attention on the part of the groom to present to the bride the plate and first issue of cards on which she bears his name with the address of their new home.

Wedding cards are sent by the bride's family to the friends of both bride and groom. It is necessary to send cards to each group of a family. They may be under separate covers as, "Mr. and Mrs. Theodore Sackett," "Mr. Richard Sackett," "The Misses Sackett." Where there are several brothers each must receive a separate card. It is not good form to seem to use economy in so small a matter as cards, which emphasize personality. All names one desires to keep on one's visiting list should receive a card to the church. To these no other announcement of the marriage is necessary. Where, for any reason only a limited number of invitations are issued, announcements of the marriage should be issued at once to all friends by the father and the mother of the bride. Later the bride and groom issue their personal cards with their new address and the date of their At Home.

All arrangements with the clergyman and organist must have previously been made by the groom or his best man.

Ushers should be early at the church to see that



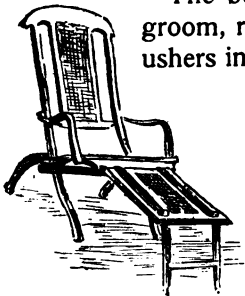
everything is properly arranged, and to escort guests to their seats. Both bride and groom select ushers.

The groom's relatives and friends sit on the right of the altar, while the bride's occupy the left. On leaving the church the bride takes the left arm of the groom, and the bridesmaids and ushers follow them down the aisle.

The bride is escorted to the altar by her father or nearest male relative, followed by the bridesmaids and groomsman if there be any. Then come the bride's mother and relatives and the groom's mother and relatives.

The groom comes to the church in advance with his best man, usually entering through the vestry with the clergyman. They stand at the side until the ceremony begins. The groom steps forward to the right of the bride before the altar. Her father steps back a little, and the ceremony begins. The best man stands near the side of the groom and hands him the ring at the proper time. After the father has given the daughter away he takes his place beside his wife. It is quite proper that the groom should lift the bride's veil after the ceremony and give the first kiss of congratulation. The clergyman usually gives the second. If the bridal party retire to the vestryroom to sign the church register many congratulations are given there.

The best man pays the clergyman's fee for the groom, returns to the bride's home and assists the ushers in introducing friends to the bridal pair.



At the wedding reception half of the bridesmaids stand near the bride, the remainder near the groom.

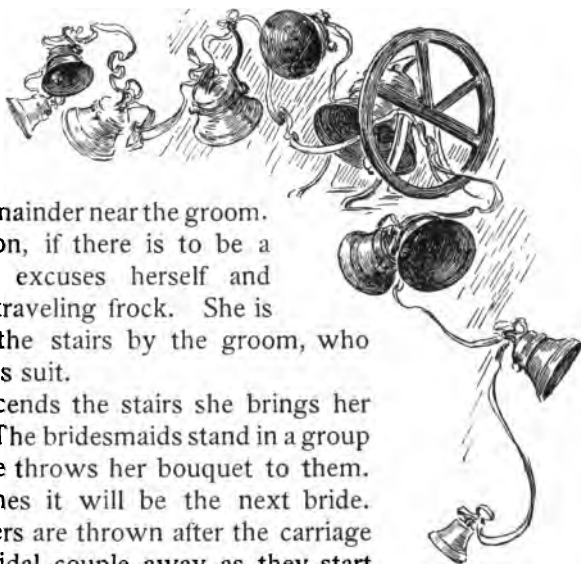
After the reception, if there is to be a journey, the bride excuses herself and retires to don her traveling frock. She is met at the foot of the stairs by the groom, who has also changed his suit.

As the bride descends the stairs she brings her wedding bouquet. The bridesmaids stand in a group below, and the bride throws her bouquet to them. The one who catches it will be the next bride. Rice and satin slippers are thrown after the carriage which bears the bridal couple away as they start on their trip.

At a home wedding the bridesmaids and best man are often dispensed with. The place where the bridal couple is to stand is usually marked off by a white ribbon. A white fur rug or hassocks are arranged for the bride and groom to kneel upon. After the ceremony they take the place vacated by the clergyman and receive the congratulations of their friends. For a home wedding the bride may wear a handsome traveling dress and bonnet.

A widow should not wear a white gown nor veil nor orange blossoms. When she remarries she may wear a light silk dress and a bonnet. She will naturally remove her first wedding ring.

Wedding presents may be sent at any time



within two months before the marriage. The bride should write a personal note of thanks to each friend who remembers the occasion. This should be done immediately after the receipt of the present, or while on the wedding journey.

After the announcement of an engagement the mother of the groom may invite her own family and that of the prospective bride to a dinner. On the return of the bridal couple from their wedding journey, the family of each usually gives a dinner in their honor. The bridesmaids frequently do the same if it be convenient.



An engagement announcement, whether by card or letter, requires a note of reply, expressing good wishes and congratulations. This note must be addressed to the one who makes the announcement.

The wife returns the wedding calls. She represents her husband by leaving one of his cards as well as her own. When calling on a married friend she leaves two of her husband's cards with one of her own.

I have heard of reasons manifold
Why Love must needs be blind,
But this is the best of all I hold,—
His eyes are in his mind.

THE BRIDAL RING.

AMONG all the rings which ladies wear, no one has attached to it the dignity and honor of the wedding ring. When it first came into use is perhaps not so very clear ; but Mr. Waterton says : “ The fyancel or wedding ring is, doubtless, of Roman origin, and was usually given at the betrothal as a pledge of the engagement.” This is very likely correct, for Juvenal, at the commencement of the Christian era, says that a man placed a ring upon the finger of the lady whom he betrothed.

It has been conjectured, as an explanation of the bridal ring, that as the delivery of a signet ring to any person was a sign of confidence, so the delivery of a ring by the intended husband to the wife indicated that she was admitted to his confidence. Other explanations are that the ring is a symbol of eternity and constancy, and that it was placed on the left hand of the woman to denote her subjection, and on the ring finger because it pressed a vein which communicated directly with the heart.

The plain hoop of gold—the precious fetter which now links the worldly fortunes of the wedded pair—has left no record of its introduction.

Poets have made the wedding ring their frequent theme ; and so universal is the custom of wearing it among the Jews and Christians that no married woman likes to be without it.





What the gentlemen think of it may be gathered from the well-known and good old song, from which we are tempted to quote a verse :

I dreamt last night of our earlier days,
Ere I sighed for sword and feather,
When we danced on the hill in the moon's pale rays
Hand in hand together ;
I thought you gave me again that kiss,
More sweet than the perfume of spring,
When I pressed on your finger love's pure golden
pledge—
The bridal ring ! the bridal ring !

From the imperial palace to the lowliest cot this ring is the symbol of wedded life and constancy. Queens and princesses wear it, and in its simplest form count it not beneath their dignity. The small amount of decoration which it may in some cases receive is not regarded as a necessity. What is necessary is the bridal ring, which, by the law of the English Church, must be produced at the marriage ceremony, and must be placed by the bridegroom upon the fourth finger of the left hand of the bride.

“ BECAUSE I love you, dear,—
Because my heart sings all day long
A song of love, a new sweet song,
I find I love the whole world more.”

“ Because I love you, dear,—
Ah ! what in all the world is there
I cannot suffer, cannot dare ?
Because you're all the world to me.”

—LADIES' HOME JOURNAL.

WOMEN AND WEDDINGS.

[FROM THE NEW YORK TIMES.]

WOMAN might be defined as a strange, contradictory, delightful creature, who, at all times, in all places, and in all circumstances, feels the deepest interest in weddings.

In her great concern for weddings, woman shows a marked sexual distinction from man, who, as a rule, cares nothing for them, regarding them, in fact, as a bore. He is not so insensible, of course, as to consider wedlock apathetically. He may account it more solemn than death, with which, according to a contemporaneous cynic, all our sorrows end, while with wedlock they only begin. But of the mere wedding, he would have as little as possible, ranking that best which is the briefest, simplest, least conspicuous.

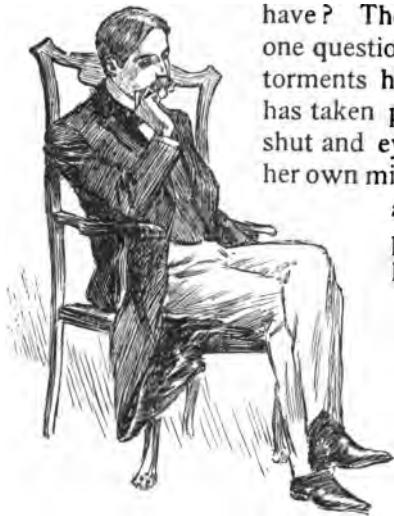
Most men, however fond of their brides, hate the ceremony, and are vastly relieved when it is actually over.

How totally different is all this with women, whether young or old, married or single, civilized or savage! The nuptial passion is univer-



sal with them; they will forget woes and pains for a chance to assist at a wedding, whose very name awakens a tumult in their breasts, and thrills them with expectation. Who has ever seen a woman unwilling to attend a wedding? Any woman who should not respond with alacrity and fervor to such an invitation must either be out of her senses or at the point of death. She must be—but what's the use? The noun substantive woman has, in no known language, any such declension.

She revels in the very thought of a prospective wedding; the nearer it approaches the greater her excitement, the more difficult her self-control. She talks about it continually; discusses it in all its ramifications; speculates upon its remotest possibilities. What will the bride wear? How will she look? How will the groom bear himself? How many bridesmaids will there be? What will be the form of service? Where will they go for a bridal tour? Will they board or keep house? How many and what kind of presents will they have? These are a few of the thousand and one questions with which the typical woman torments herself weeks before the ceremony has taken place. She dreams of it with eyes shut and eyes open; she tries to arrange it in her own mind; her ideas of how it ought to be are exhaustless; she has nuptial plans enough to supply a young ladies' seminary. And when the



day comes she is sure to be there before the hour named, no matter what the weather or how great the distance. Ordinarily she is tardy or rather fussy in dressing, and very apt to be behind time ; but never at a wedding. Her premature punctuality can be relied on; for she fears, if she were only punctual, that something might escape her. She wants to be on the spot before the performance begins; she is anxious to catch the first flush of the occasion, to see the invited guests come in, and to fix in memory each seam and fold of every new gown.

Although she has absorbed scores of weddings, all essentially alike, every wedding has a fresh charm for her, and floods her with fresh emotions. She watches the glowing, nervous, uneasy bride; the bride's mother, bathed in tears at the consummation of what she has probably striven long and wistfully to insure; the stiff, disturbed bridesmaids; the whole of the solemn farce, as if it had never been before. She adores it, incontestably. Weddings are so precious to her that she wishes in her heart that she might be married every week, merely for the wedding's sake. The thought of fitness, harmony, responsibility, the future, the chosen victim, never occurs to her. Above all the grave, disturbing potentialities floats the shining image of an endless wedding.

What is its wondrous fascination to her? Is it the clothes, the show, the sacrifice, the latent

malice, or the hope of others crushed in one's self? Something, perhaps, of all of these. But beyond and overtopping them, it is the instinct and nature of the woman, who takes to weddings as ducklings take to water. If it be true that in heaven there is neither marrying nor giving in marriage, what is to become of women? Can they enjoy a heaven deprived of weddings? Would they not boundlessly prefer to heaven without weddings the other place with weddings?

THE EXEMPLARY WIFE.

O BLEST is he whose arms enfold
A consort virtuous as fair!
Her price is far above the gold
That worldly spirits love to share.
On her, as on a beauteous isle,
Amid life's dark and stormy sea,
In all his troubles, all his toil,
He rests with deep sincerity.
Her lovely babes around her rise—
Fair scions of a holy stem!
And deeply shall her bosom prize
The blessings she receives from them.
Beauty is vain as summer bloom,
To which a transient fate is given;
But hers awaits a lasting doom
In the eternal bowers of heaven.

—KNOX.

TAKE, oh take those lips away,
That so sweetly were forsworn;
And those eyes the break of day,
Lights that do mislead the morn;
But my kisses bring again,
Bring again,
Seals of love, but seal'd in vain,
Seal'd in vain.

—SHAKESPEARE.

THE GREAT LOTTERY.

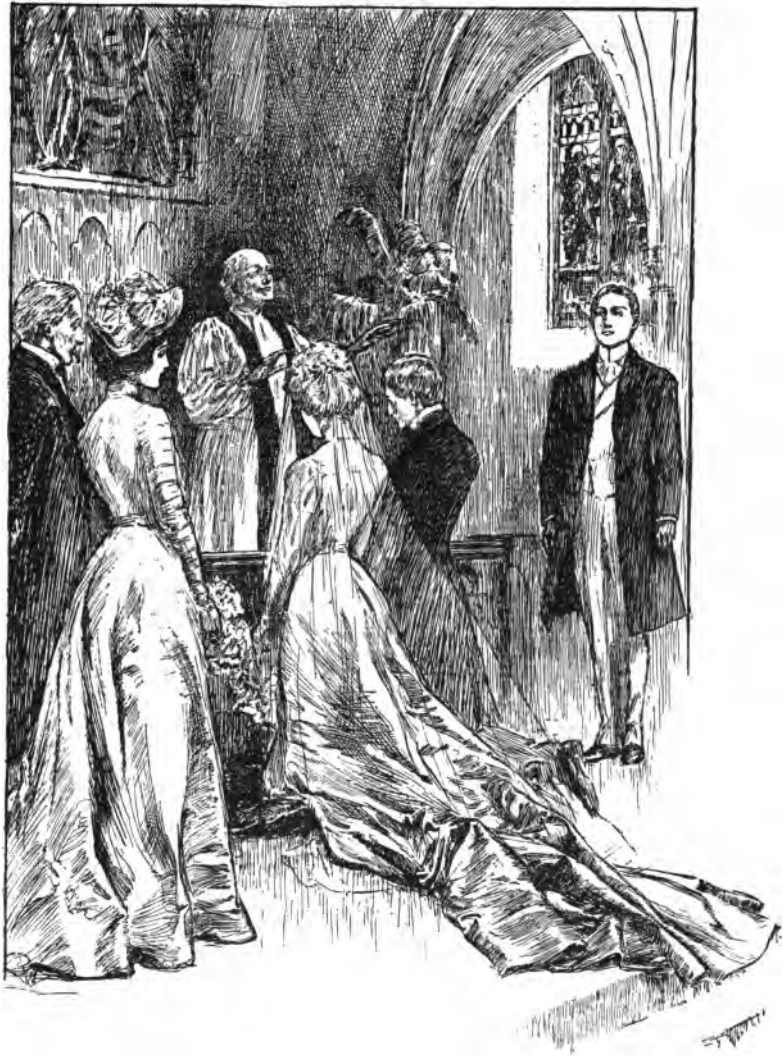
IT is an old, old adage that marriage is a lottery. And the adage, observes a writer in the *Graphic*, does not seem to be wearing out, shows no sign of diminishing circulation. One would say that mankind, with all their ingenious improvements, ought to be able to improve themselves out of this subjection to luck and chance in one of the most vital of human relations. To-day, as in the past, civilization fails to provide adequately for the most important event of people's lives. To-day a common and most powerful motive in wife or husband choosing is in substance precisely that peculiar to savagery and barbarism — namely, mere necessity and a dower. This fact certainly demands the most serious reflection. Mere boys and girls, ignorant of themselves, entirely lacking in self-control and self-government, full of the conceit and arrogance of youth, are encouraged by friends, by parents, and even by clergymen to mate themselves for life, after a few months of superficial acquaintance of each other. Every person of experience knows that no condition is so trying to patience and temper, none calling more incessantly for the exercise of self-control as the friction of two lives bound for life together; and that without the exercise of this self-



government the trials involved in the bond will destroy the earlier and generally temporary influence of beauty, youth, and mutual sympathy. Yet thousands rush heedlessly into this bond, marry for the sake of a curl, a bright eye, a rosy cheek, a well-moulded arm; and when the inevitable conflict of taste and temperament comes, all the antagonism involved, instead of being dissipated harmlessly, is concentrated in the organization and temperaments of their unfortunate offspring, and the world is ever ready with a mock or jest at the few who raise a warning voice. Is it not right to ask these questions? Is there not a world of truth involved in these statements? Are not the protracted years of misery in high and low married life from time to time cropping out? Must the press and the pulpit ever consider this a tabooed subject, when in their inmost heart every minister and every physician knows that in his experience unhappy marriages are in excess of more fortunate ones? If such evil exist, must it ever be covered up, and the next generation be kept equally in the dark with this as to the cure.—*Home Journal*.

I NE'ER could any lustre see
In eyes that would not look on me.
I ne'er saw nectar on a lip
But where my own did hope to sip.

—SHERIDAN.



CHURCH WEDDINGS.

THE correct form for invitations, is:
Mr. and Mrs. Charles Freeman Price
request the honour of your presence
at the marriage of their daughter
Grace Lawton
to
Mr. Stephen Lee Parke
on Tuesday afternoon, October eighth
at four o'clock, in
Saint Thomas's Church
Fifth Avenue and Fifty-third Street

IF A RECEPTION

is to be given at the residence of the bride's parents,
enclosed with invitation a card should be sent to
those whose presence is desired. In form:

Mr. and Mrs. Charles Freeman Price
At Home
Tuesday afternoon, October eighth
from half-past four until ten o'clock
753 Fifth Avenue

ANOTHER FORM

is less elaborate:

Reception
from half-past four until ten
753 Fifth Avenue

At all weddings of formality Church Cards are used, to prevent the church being filled with curious strangers. The card is small and neatly engraved, as follows:

*Please present this card at
Saint Thomas's Church,
on Tuesday, October the eighth*

Also to the wedding guests for whom special seats on the central aisle of the church are reserved, there is sometimes enclosed in the envelope in which the invitation is sent, a small card on which is engraved the words, "*Please present this card at the central aisle,*" and which enables the ushers to know for whom the reserved seats are intended.

It seems opposed to the spirit of Christianity to treat a church as if it were a private house and to refuse admission to all but a favored few. But of two evils one must choose the least, and it would hardly be fair that the general public should so crowd the sacred building as to leave little and insufficient room for the real wedding guests.

REJECTED lovers need never despair ! There are four and twenty hours in a day, and not a moment in the twenty-four in which a woman may not change her mind.—DE FINOD.



WEDDING RECEPTION SOMETIME AFTER THE CEREMONY

*Mr. and Mrs. Sumner Clark
request the pleasure of your company
on Wednesday evening, October fifth
at eight o'clock, to meet
Mr. and Mrs. James Eastman Atkins
1000 Fifth Avenue*

This is the form for an afternoon reception :

*Mrs. Charles Freeman Price
Mrs. Stephen Lee Parke
At Home
Wednesday, November eighth
from four until six o'clock
753 Fifth Avenue*

The form for a home wedding is as follows :

*Mr. and Mrs. Charles Freeman Price
request the pleasure of your company
at the marriage of their daughter
Grace Lawton
to
Mr. Stephen Lee Parke
on Tuesday afternoon, October eighth
at four o'clock
753 Fifth Avenue*

Form of invitation for house wedding, combining ceremony and reception :

*Mr. and Mrs. Charles Freeman Price
request the pleasure of your company
at the Wedding Reception of their daughter*

Grace Lawton

and

*Mr. Stephen Lee Parke
on Tuesday afternoon, October eighth
at half-past four o'clock*

753 Fifth Avenue

IF THE WEDDING IS TO TAKE PLACE
AT FOUR O'CLOCK

IF the wedding is to take place
at four o'clock, to those friends
whose presence is desired at the
marriage ceremony, a card
is enclosed, with the re-
ception invitation. Form :

Ceremony at four o'clock



LOVERS have in their
language an infinite
number of words, in which each syllable is a caress."

DIFFERENT forms of invitations are necessitated by a variety of circumstances. For a young lady having no one to give her away the form would be :

*Your presence is requested
at the marriage of
Miss Gertrude Roosevelt
to
Mr. Alexander Brice Rogers
on Wednesday afternoon, November eighth
at four o'clock
St. Bartholomew's Church
Madison Avenue and Forty-fourth Street
New York*

WEDDING ANNOUNCEMENTS.

The announcement of a private or informal wedding, if made by the bride's parents, is as follows :

*Mr. and Mrs. Charles Freeman Price
announce the marriage of their daughter
Grace Lawton
to
Mr. Stephen Lee Parke
on Tuesday, October the eighth
Nineteen hundred
753 Fifth Avenue*

If the bridal couple are to receive on their return,
the form of card to be enclosed with announce-
ment is:

Mr. and Mrs. Stephen Lee Parke
Wednesday evenings
in December. *1050 Fifth Avenue*

Another form of announcement:

Mr. Stephen Lee Parke
Miss Grace Lawton Price
Married
on Tuesday, October the eighth
nineteen hundred
New York

THE GROOMSMAN TO THE BRIDESMAID.

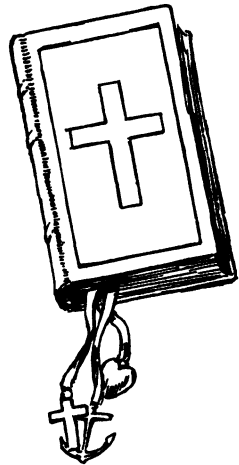
I

EVERY wedding, says the proverb,
Makes another, soon or late ;
Never yet was any marriage
Enter'd in the book of fate,
But the names were also written
Of the patient pair that wait.

II

Blessings, then, upon the morning
When my friend, with fondest look,
By the solemn rite's permission,
To his heart his true love took,
And the destinies recorded
Other two within their book.

41



III

While the priest fulfill'd his office,
Still the ground the lovers eyed,
And the parents and the kinsmen
Aim'd their glances at the bride ;
But the groomsman eyed the virgins
Who were waiting at her side.

IV

Three there were that stood beside her ;
One was dark and one was fair ;
But nor fair nor dark the other,
Save her Arab eyes and hair ;
Neither dark nor fair I call her,
Yet she was the fairest there.

V

While the groomsman—shall I own it ?
Yes, to thee, and only thee—
Gazed upon this dark-eyed maiden,
Who was fairest of the three,
Thus he thought : " How blest the bridal
Where the bride were such as she ? "

VI

Then I mused upon the adage,
Till my wisdom was perplex'd,
And I wondered, as the churchman
Dwelt upon his holy text,
Which of all who heard his lesson
Should require the service next.

VII

Whose will be the next occasion
For the flowers, the feast, the wine ?
Thine, perchance, my dearest lady ;
Or, who knows ?—it may be mine.
What if 'twere—forgive the fancy—
What if 'twere both mine and thine ?

—THOMAS WILLIAM PARSONS.

LIFE AND LOVE.

LIFE is a garden fair and free,
But 'tis love that holds the golden key ;
For hand and heart
Once held apart,
Life's flowers are dashed with storm of sorrow,
And bloom to-day may be blight to-morrow ;
Then heedless ever of wind and weather,
Let life and love be linked together.

Life is a diamond rich and rare,
But love is the lustre that dances there :
For hand and heart,
Once held apart,
Life's jewels grow dim in the breath of sorrow,
And diamond to-day may be dust to-morrow ;
Then heedless ever of wind and weather,
Let life and love be linked together.

Life hath a fair and a sunshine face,
But love is the beauty that gives it grace ;
For hand and heart,
Once held apart,
The sweetest cheeks are paled with sorrow,
And blush to-day may be blanched to-morrow ;
Then heedless ever of wind or weather,
Let life and love be linked together.

MARRIED, NOT MATED.

MARRIAGE is much more to a woman than it is to a man; it only forms a part of his life, while it constitutes the whole of hers. Her chief interests centre, or ought to centre, in her home. Some of the happiest unions have been where husband and wife have had intellectual tastes in com-

mon, as in the case of Dr. and Mrs. Somerville, Henry and Sara Coleridge, William and Mary Howitt, Samuel Carter Hall and his wife. It is to women such as these that Wordsworth refers in the following lines:

The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect woman, nobly planned,
To warn, to comfort, and command—
Add yet a spirit still, and bright
With something of an angel light.

In the case of clever women being married to a dull, heartless class of men, what can be expected but great unhappiness on both sides. Such, from the method of arranging marriages in France, frequently occurs in that country; the misery being aggravated from the circumstance of there being no means of liberation by divorce. The well-known French novelist who wrote under the name of Georges Sand, was married when a young, lively, and pretty girl of seventeen, to a man old enough to be her father—we had almost said grandfather—a retired military officer, entirely devoted to amateur farming. He spent the large fortune which he had received with his wife in importing new breeds of sheep and magnificent bulls. In Georges Sand's novel of "Indiana," one of the characters who closely resembled him is thus described: "He was a man with a gray moustache and a terrible eye; an austere master, before whom all trembled—wife, servants, horses, and dogs." The Baroness Dude-

vant, for that was then her name, endured her uncongenial existence with this man for some years. Two children were born to her, and they for a little time reconciled her to her fate, but only for a time. One day early in the year 1828 she was missing. She had left her home, determined to seek a happier life elsewhere. She first took refuge in the convent where she had been educated; but soon found that she had only exchanged one kind of captivity for another. Again she took flight; and we next hear of her as inhabiting a garret in one of the streets of Paris, and supporting herself by flower-painting and by writing those novels which have made her name famous. Some time afterward Georges Sand entered into a lawsuit with her husband, and obtained a separation from him and the restitution of all her property.

“FIRST it was Carrie who claimed my heart,
And I thought from her I never would part;
Then it was Rose, with her winsome eyes
Of an azure as deep as the tropic skies;
And next it was Alice, so mild and meek;
I loved her fondly for nearly a week;
Then came Elizabeth's fickle reign,
And after her Mary and Kate and Jane;
A dozen more for a time held sway,
Sometimes for a month, sometimes for a day;
And yet I'm not married; for, truth to tell,
I could make no choice, I loved all so well.”

—LADIES' HOME JOURNAL.

WISHES TO ALL WEDDED COUPLES.

BLESSINGS as rich and fragrant crown your heads
As the mild heaven on roses sheds
When at their cheeks like pearls they wear
The clouds that court them in a tear !
And may they be fed from above
By Him which first ordain'd your love !

Fresh as the hours may all your pleasures be,
And healthful as Eternity !
Sweet as the flowers' first breath, and close
As the unseen spreadings of the rose
When she unfolds her curtain'd head
And makes her bosom the sun's bed !

Soft as yourselves run your whole lives, and clear
As your own glass, or what shines there !
Smooth as heaven's face, and bright as He
When without mask or tiffany,
In all your time not one jar meet—
But peace as silent as his feet !

Like the day's warmth may all your comforts be,
Untoil'd for and serene as he,
Yet free and full as is that sheaf
Of sunbeams gilding every leaf,
When now the tyrant heat expires
And his cool'd locks breathe milder fires !

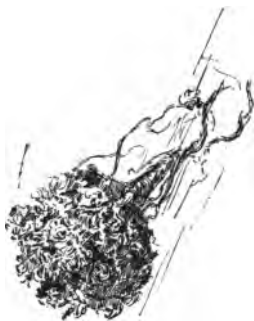
And as the parcel'd glories he doth shed
Are the fair issues of his head,
Which, ne'er so distant, are soon known,
By the heat and lustre for his own,
So may each branch of yours we see
Your copies and our wonders be !

And when no more on earth you may remain,
Invited hence to heaven again,
Then may your virtuous virgin flames
Shine in those heirs of your fair names,
And teach the world that mystery—
Yourself in your posterity !

So you to both worlds shall rich presents bring,
And, gathered up to heaven, leave here a spring.
—HENRY VAUGHAN.

SOME POPULAR WEDDING SUPERSTITIONS.

AN old adage says a bride must wear "something old and something new; something borrowed and something blue;" and it is by no means difficult to carry out, as of course most of her outfit is new, while her veil is often a family heirloom, and therefore both old and borrowed; and the blue article may be a garter or a ribbon on an undergarment.



The friend to whom a bride presents the yellow garter she has worn as a talisman against spinsterhood will be sure to be wedded soon.

Before the bride leaves home for her wedding trip she tosses her bridal bouquet into the group of waiting bridesmaids, and the one who catches it will be the first to be married.

For a long time May was considered an unlucky month in which to be wedded, but of recent years so many marriages that have resulted happily have taken place in that charming month, that it is no longer avoided by bridal couples.

Regarding the selection of the wedding day the old rhyme says:



" Monday for wealth,
Tuesday for health,
Wednesday the best day of all !
Thursday for crosses,
Friday for losses,
Saturday no luck at all."



It has always been considered most unlucky to change the date of the wedding day after it has once been set.

White, symbolizing purity and innocence, is most generally chosen for the wedding gown. We add the rhyme that gives good advice concerning the color worn on that important occasion :

“ Married in white,
You have chosen all right.
Married in gray,
You will go far away.
Married in black,
You will wish yourself back.
Married in red,
You'd better be dead.
Married in green,
Ashamed to be seen.
Married in blue,
You'll always be true.
Married in pearl,
You'll live in a whirl.
Married in yellow,
Ashamed of the fellow.
Married in brown,
You'll live out of town.
Married in pink,
Your spirits will sink.”

In the choice of a husband a young woman should remember that “to change the name and not the letter is a change for the worse and not the better.”

A bride should not don her wedding garments before the time appointed for the ceremony, as doing so is supposed to bring the worst of luck; therefore some finishing touches are usually added

after the final fitting to prevent this catastrophe. Neither should the groom see her after she is arrayed in her bridal robes, until they meet at the altar.

The wedding ring must not be tried on before, or removed from the finger after the ceremony, or ill luck will be sure to follow.

If the wedding ring is dropped during the ceremony by the nervous best man or the clergyman, misfortune will come to the happy pair.

The bride who dreams of fairies the night before her wedding will have an exceedingly happy married life.

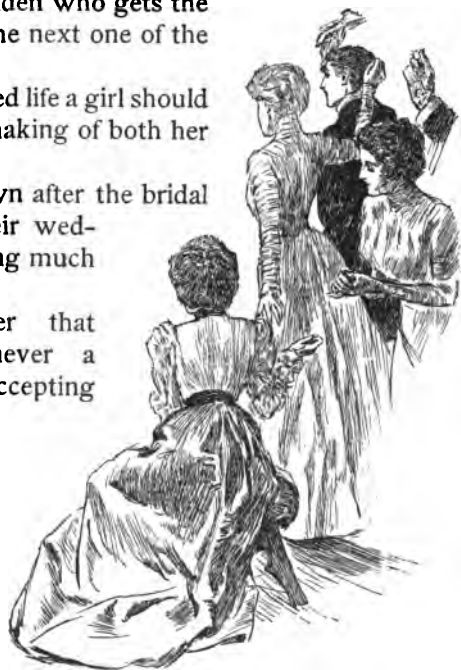
It is the custom of the bride to cut the first slice of the wedding cake. A ring is often baked in the cake, and the fortunate maiden who gets the slice containing it will be the next one of the company to be married.

To ensure a happy married life a girl should assist in some way in the making of both her wedding cake and gown.

Rice and old shoes thrown after the bridal couple as they start on their wedding trip are thought to bring much good luck.

Girls should remember that "thrice a bridesmaid never a bride;" and beware of accepting that honor too frequently.

It is considered good



luck for a bride to find a spider on her wedding dress.

Marriages on shipboard have always been thought to bring ill fortune.

The person who can kiss the bride after the ceremony before the husband has an opportunity to do so will have good luck throughout the year.

Do not hand a telegram to bride or groom on the way to the church, as so doing is a sign of evil.

" I NEVER would marry
The best of men,
Though they've tried to persuade me
Again and again ;
I know too well
What's good for me
To wed any man,
Whoever he be ;
If he tells you he loves you,
He means to deceive you ;
You may think him as meek
As ever was Moses ;
You may think him as sweet
As a garden of roses ;
You may think him as good
As good can be ;
But just remember
One word from me ;
Whatever they seem
To be or to have been,
You just can't tell
One thing about men."
—LADIES' HOME JOURNAL.



MEN say of women what pleases them ; women *do* with men what pleases them.—DE SÉGUR.

MANAGING A HUSBAND.

[FROM THE COMMERCIAL ADVERTISER.]

“AN editor once asked me to write him an article on ‘How to Manage a Husband,’” says Helen Watterson Moody, author of “The Unquiet Sex.” “I answered that I couldn’t—first, because I had never tried to manage a husband; second, because I didn’t believe in managing husbands; and last, because a husband who could be managed would be a poor kind of creature whom it would be scarcely worth while to waste thought upon. There is no better principle for both husband and wife to adopt in adjusting themselves to the new relation than that of trying to do each by the other what men are accustomed to call ‘the square thing.’ Many a woman understands ‘managing’ a husband better than she does doing the square thing by him, and many a man understands and practices doing the square thing by other men who would be affronted if he were to be told that, judged by his own business standards, he habitually dealt unfairly with his own wife.”

The key to a happy married life is mutual interests, according to Mrs. Moody. She says:

“I should like to say a great many more things if I had space. I should like to say that developing common tastes is a great bond between husband and wife. Opinions and convictions may widely differ without affecting married happiness, but for

really good fellowship tastes must coincide. They must like to do the same things, to go to the same places, like the same people, find the same things funny and the same things interesting, and each must be satisfied with the way in which the other conducts himself or herself in the small proprieties of life. For in marriage, as in all the rest of living, only the occasional moment finds us on the heights ; our days and our years must be spent in the Valley of Commonplace Things."

It is odd, considering the success of marriages founded on congenial tastes and dispositions, that the wife of the average man, who is interested in her helpmeet to the exclusion of all other subjects, is not more appreciated. Someone expressed the attitude of this unappreciated but very numerous type of loving wife when he said : "When a woman's in love she thinks there is only one man in the world ; when the man's in love he thinks the same thing."

SYMPATHY.

A KNIGHT and a lady once met in a grove,
While each was in quest of a fugitive love.
A river ran mournfully murmuring by,
And they wept in its waters for sympathy.

"O, never was knight such a sorrow that bore !"
"O, never was maid so deserted before !"
"From life and its woes let us instantly fly,
And jump in together for company !"

THE pleasure of love is in loving. We are happier in the passion we feel than in that we inspire. We always like those who admire us; we do not always like those whom we admire.—
ROCHEFOUCAULD.

IT happens as with cages—the birds without despair to get in, and those within despair of getting out; that is marriage.—MONTAIGNE.

WIVES AND HUSBANDS.

(FROM THE HOME JOURNAL.)

WHY are wives what they are, and not what they might, could, and should be? Because in nine cases out of ten it is for want of temper or judgment in the man. We have all heard of the cautious individual who would see his wife's grandmother before he took the irrevocable vow. He was quite right. A man desiring to enjoy the delights and consolations unknown to a single condition, prepared to love and cherish under all calamities and changes, would do well, if possible, to learn a little of the early training of the woman he desires to make a partner of his joys and the consoler of his sorrows, and to have some knowledge of her in a domestic relation.

It seems hard in this our day to find the medium between the fashionable wife, all frivolity, dress,

and excitement, and the female virtuoso, or the woman without tact; but there are women, of many of whom it may be truly said in scriptural language, "The heart of her husband doth surely trust in her." How often are these women linked to the vicious and the unstable, are obliged to shut their eyes to facts, and when love is gone live on enduring? Marriage to them has been a desperate thing, a curse and slavery, instead of the nearest approach to perfect happiness permitted on earth.

* * * * *

Then we have the henpecked husband. Now the censorious world contemptuously laughs at his name, and discusses the anxious, irritable wife; it never troubles itself to consider the weak, vacillating man he must necessarily be in his safest condition. He is a never-ceasing anxiety to his wife, who knows he must either be a fool or a scoundrel. She toils early and late with brain and fingers to rectify his sins of omission.

* * * * *

With such a man a wife cannot take the inferior attitude which all womanly women really delight in, but most unpoetically fulfill Wordsworth's picture of

"A perfect woman, nobly planned,
To warn, to comfort, and command."

Then last, but not least, we have the salt of the earth—great and gifted, tender and true men, whose

lives are spent in making strong resolutions, which they seldom fail to carry out. A husband from this class is at peace with himself; therefore, gives joy to others, bringing home light and comfort at all times and under all circumstances. Self-governed, he justly exercises rule over his wife, whose happiness it is to anticipate his wishes and acknowledge his supremacy. Excepting the few in whom the taint of moral baseness is hereditary, men know full well that women, through their strong affections, are what men make them.

It is also want of faith in man that makes women unjust to each other, preventing the friendships there might be between them, so sacred and helpful, for woman only knows woman as she really is. As Byron says, "Man to man so oft unjust, is always so to woman."

SO sweet a kiss the golden sun gives not
To those fresh morning drops upon the rose,
As thy eye-beams, when their fresh rays have smote
The night of a dew that on my cheeks down flows :
Nor shines the silver moon one half so bright
Through the transparent bosom of the deep,
As doth thy face through tears of mine give light
Thou shin'st in every tear that I do weep ;
No drop but as a coach doth carry thee,
So ridest thou triumphing in my woe :
Do but behold the tears that swell in me,
And they thy glory through my grief will show :
But do not love thyself ; then thou wilt keep
My tears for glasses, and still make me weep.
O queen of queens, how far dost thou excel !
No thought can think, nor tongue of mortal tell.

—SHAKESPEARE.

ANNIVERSARY WEDDINGS.

ANNIVERSARY weddings, or more appropriately, anniversary celebrations, are very pleasing to the pair in whose honor they are given. The invitations are appropriately printed from engraved plate on a material characteristic of the occasion.

"No gifts received," is engraved on the invitation, if none are desired.

We furnish special designs and correct forms for all anniversary weddings.

At the end of the first year comes the . . .	Cotton Wedding.
Second year,	Paper "
Third year,	Leather "
Fifth year,	Wooden "
Seventh year,	Woolen "
Tenth year,	Tin "
Twelfth year,	Silk and Fine Linen, "
Fifteenth year,	Crystal "
Twentieth year,	China "
Twenty-fifth year,	Silver "
Thirtieth year,	Pearl "
Fortieth year,	Ruby "
Fiftieth year,	Golden "
Seventy-fifth year,	Diamond "

WOODEN WEDDING.

The invitations are engraved on wood, or paper in imitation of wood:

1895.

1900.

*Mr. and Mrs. Joseph Clayton
At Home,*

*Wednesday evening, June seventh, at eight o'clock.
10 Broadway.*

A SECOND WEDDING RING.

SAMUEL BISHOP (died 1795), Master of Merchant Tailors' School, wrote some poems, the best of which is in praise of his wife, on the anniversary of her wedding day, which was also her birthday, when he presented her with a ring:

"Thee, Mary, with this ring I wed,"
So fourteen years ago I said.
Behold another ring! For what?
To wed thee o'er again? Why not?
With that first ring I married youth,
Grace, beauty, innocence, and truth;
Taste long admired, sense long revered,
And all my Molly then appeared.
If she, by merit since disclosed,
Proved twice the woman I supposed,
I plead that double merit now
To justify a double vow;
Here, then, to-day (with faith as sure,
With ardor as intense, as pure,
As when amid the rites divine
I took thy troth, and plighted mine),
To thee, sweet girl, my second ring
A token and a pledge I bring;
With this ring I wed, till death us part,
Thy riper virtues to my heart;
Those virtues which, before untried,
The wife has added to the bride;
Those virtues whose progressive claim,
Endearing wedlock's very name,
My soul enjoys, my song approves,
For conscience sake, as well as love's.
And why? They show me every hour
Honor's high thought, affection's power,
Discretion's deed, sound judgment's sentence,
And teach me all things—but repentance.

THE SILVER WEDDING.

“ A WEDDING of Silver ?—and what shall we do ? ”
I said in response to my excellent spouse,
Who hinted this morning, we ought to renew,
According to custom, our conjugal vows.

“ I wouldn't much mind it now—it—and suppose—
The bride were a blooming—ah! well—on my life,
I think—to be candid—(don't turn up your nose!)
That every new wedding should bring a new wife! ”

“ And what if it should ? ” was the laughing reply;
“ Do you think, my dear John, you could ever obtain
Another so fond and so faithful as I,
Should you purchase a wig, and go courting again! ”

“ Ah! darling,” I answered, “ 'tis just as you say; ”
And clasping a waist rather shapely than small,
I kissed the dear girl in so ardent a way
You wouldn't have guessed we were married at all!

SILVER WEDDING.

THE invitations are engraved in silver or in black
with the dates in silver :

1875

1900

MONOGRAM

J C T. S V.

*Mr. and Mrs. Joseph Clayton Thayer
At Home*

*Friday evening, February fifth
From eight until twelve o'clock
Kaatskills, N. Y.*

GOLDEN WEDDING.

THE invitations are engraved and printed on
Wedding Note Sheets, in gold:

1850

1900

MONOGRAM

J C T. S V.

*Mr. and Mrs. Joseph Clayton Thayer
request the pleasure of your company
to celebrate the Fiftieth Anniversary
of their wedding
Wednesday afternoon, September twenty-first
at two o'clock
Irvington-on-Hudson*

THE FILLET.

LOVE has a fillet on his eyes,
He sees not with the common ken ;
Whom his fine issues touch despise
The censures of indifferent men.
There is in love an inward sight,
That not in wit nor wisdom lies ;
He walks in everlasting light,
Despite the fillet on his eyes.

If I love you and you love me,
It is for solid reasons, Sweet ;
For something other than we see,
That satisfies, though incomplete ;
Or, if not satisfies, is yet
Not mutable, where so much dies.
Who love, as we, do not regret
There is a fillet on love's eyes.

—RICHARD HENRY STODDARD.



A GOLDEN WEDDING.

O LOVE, whose patient pilgrim feet
 Life's longest path have trod;
 Whose ministry hath symbolled sweet
 The dearer love of God;
 The sacred myrtle wreathes again
 Thine altar, as of old;
 And what was green with summer then
 Is mellowed now with gold.

Not now, as then, the future's face
 Is flushed with fancy's light;
 But memory, with a milder grace,
 Shall rule the feast to-night.
 Blest was the sun of joy that shone,
 Nor less the blinding shower;
 The bud of fifty years ago
 Is love's perfected flower.

O memory, ope thy mystic door;
 O dream of youth, return;
 And let the light that gleamed of yore
 Beside this altar burn.
 The past is plain; 'twas love designed
 E'en sorrow's iron chain;
 And mercy's shining thread has twined
 With the dark warp of pain.

—DAVID GREY.

A COUP D'ÉTAT.

I F little seeds by slow degree
Put forth their leaves and flowers unheard,
Our love had grown into a tree,
And bloomed without a single word.

I haply hit on six o'clock,
The hour her father came from town,
I gave his own peculiar knock,
And waited slyly, like a clown.

The door was open. There she stood,
Lifting her mouth's delicious brim.
How could I waste a thing so good !
I took the kiss she meant for him.

A moment on an awful brink—
Deep breath, a frown, a smile, a tear ;
And then, " O, Robert, don't you think
That that was rather *cavalier* ! "

—LONDON SOCIETY.

WRITTEN BY JOHN KEATS TO FANNY BRAWNE

1820.

SWEETEST FANNY:

YOU fear sometimes I do not love you so much
as you wish? My dear girl, I love you ever
and ever and without reserve. The more I have
known the more have I loved. In every way,—even
my jealousies have been agonies of Love; in the hot-
test fit I ever had I would have died for you. I have
vexed you too much. But for Love! Can I help
it? You are always new. The last of your kisses
was ever the sweetest, the last smile the brightest,
the last movement the gracefulest. When you
passed my window, home yesterday, I was filled

with as much admiration as if I had seen you for the first time. You uttered a half complaint once that I only loved your beauty. Have I nothing else, then, to love in you but that? Do not I see a heart naturally furnished with wings imprison itself with me? No ill prospect has been able to turn your thoughts a moment from me. This perhaps should be as much a subject of sorrow as joy, but I will not talk of that. Even if you did not love me I could not help an entire devotion to you; how much more deeply, then, must I feel for you, knowing you love me. My Mind has been the most discontented and restless one that ever was put into a body too small for it. I never felt my Mind repose upon anything with complete and undistracted enjoyment—upon no person but you. When you are in the room my thoughts never fly out of the window; you always concentrate my whole senses. The anxiety shown about our Loves in your last note is an immense pleasure to me; however, you must not suffer such speculations to molest you any more; nor will I any more believe you can have the least pique against me. Brown is gone out, but here is Mrs. Wylie; when she is gone I shall be awake for you. Remembrances to your Mother.

Your affectionate

J. KEATS.

(From "Old Love Letters," published by Houghton, Mifflin & Co.)

A WOMAN'S ANSWER.

"LOVE thee?" Thou canst not ask of me,
So freely as I fain would give;
'Tis woman's great necessity
To love so long as she shall live;
Therefore, if thou dost lovely prove,
I cannot choose but give thee love.

"Honor thee?" By her reverence
The truest woman best is known,
She needs must honor where she finds
A nature loftier than her own;
I shall not turn from thee away,
Unless I find my idol clay!

"Obey?" Doth not the stronger will
The weaker govern and restrain?
Most sweet obedience woman yields
Where wisdom, power, manhood reign,
I'll give thee, if thou canst control
The meek submission of my soul!

Hencetorth all my life shall be
Moulded and fashioned by thine own;
If wisdom, power, and constancy
In all thy words and deeds are shown;
Whether my vow be yea or nay,
I'll "love and honor and obey."

—ALICE CARY.

THE night was warm and the path was wide
And the soft wind wafted the music's tune,
And a youth and a maid sat side by side
'Neath the witching light of the summer moon.
Said the youth: "There's a maiden I dearly love,
She's as fair as the daybreak, and pure as gold,
With a voice as soft as a cooing dove,
And a mouth like a bud with one leaf unrolled.
The gleam of her eyes makes the starlight pale,
And she's witty and clever, well read and bred."
The maid's cheeks flushed at this glowing tale,
And—"I love you too," she said.

—LADIES' HOME JOURNAL.



SPECIALTIES IN STATIONERY ARTICLES

FOR THE LIBRARY TABLE, WRIT-
ING DESKS, THE OFFICE, ETC.

Desk Sets,	Knife Erasers,	Portfolios,
Ink Stands,	Bill Files,	Writing Tablets,
Inks, all colors,	Seals,	Memorandum Books,
Paper Cutters,	Sealing Wax,	Visiting Lists,
Paper Weights,	Sealing Wax Sets,	Calendars,
Paper Clamps,	Sponge Cups,	Dinner Cards,
Envelope Openers,	Stamp Boxes,	Menus,
Fancy Blotters,	Book Marks,	Programmes,
Steel Pens,	Ivory Tablets,	Wedding Certificates,
Fountain Pens,	In and Out Stands,	Playing Cards,
Gold Pens,	Card Cases,	Whist Counters,
Gold Pencils,	Bill Cases,	Bezique Counters,
Pen Holders,	Purses,	Chessmen,
Pen Wipers,	Pocket Books,	Cribbage Boards.

LEATHER GOODS

Plain and with Sterling Silver Mountings, in
Pocket Books, Card Cases and Portfolios. Exclusive
designs at reasonable prices.

ELEGANT FANCY ARTICLES

We have on exhibition a rich selection of Fancy
Articles connected with the Stationery Trade, for
Wedding, Birthday or Holiday Souvenirs, to which
we call your special attention.

ART ENGRAVING AND PLATE PRINTING.

ENGRAVING is the art of executing designs by incision upon plates of copper, steel or other metal, for the purpose of obtaining therefrom impressions or prints upon paper, and has been practiced from the earliest periods on record, in a similar manner and with similar instruments to those used at the present time. Moses was commanded by the Lord to engrave on a signet, "Holiness to the Lord."

Printing from engraved plates was discovered by accident during the fifteenth century. One historian says: "A workman who was engraving a plate inserted some lamp black into the incisions; the day's labor being at an end, to prevent the plate from being injured he laid a piece of paper over it and placed a weight on it. On resuming work, when he removed the paper, to his astonishment he discovered his engraving on the plate had been transferred to the paper."

Printing from metal plates and types are distinctly different and should be seen to be thoroughly understood. The letters or sentences to be printed from plates are incised, or sunk, into the plates, while type matter is of raised letters.

In printing from plates the process is very tedious, and is entirely hand-work. The plate is inked with a roller, care being taken to ink the incision only; the surface of the plate is then carefully wiped with

a cloth, then with the hand, the last wipe, or polishing, being given with the hand, using a little whitening to make the plate thoroughly clean; for if the smallest particle of ink is left on the plate, except that in the incisions, it is transferred to the card or paper which is printed. After thoroughly cleansing the plate it is placed on the bed of the press, passed under a roller having a great pressure, thereby forcing the paper or cardboard into the plate; it fetches the ink out, and you have your incised matter in black on the white surface. Through the same process—inking, wiping and passing under the roller—goes each and every card and sheet. The process seen, its monotony, the care taken to produce spotless work, will impress one with the idea, *How can they produce such clean work?*

A HEALTH.

“ I FILL this cup to one made up of loveliness alone,
A woman, of her gentle sex the seeming paragon;
To whom the better elements and kindly stars have given
A form so fair, that, like the air, 'tis less of earth than Heaven.”



SPECIMENS OF
ENGRAVED INVITATIONS
AND ANNOUNCEMENTS

Mr. and Mrs. John Burke Adams

request the pleasure of

company at the wedding reception of their daughter,

Isabel Rollins

and

Mr. Edward A. Appleton, Jr.,

on Thursday afternoon, April the nineteenth,

from five until six o'clock.

721 West Seventy-fifth Street,

New York.

MR. & MRS. FREDERICK DELAFIELD
REQUEST THE HONOR OF YOUR PRESENCE
AT THE MARRIAGE OF THEIR DAUGHTER,
GERTRUDE MAY,
TO
MR. EDWARD BARNES LOCKWOOD,
ON WEDNESDAY AFTERNOON, OCTOBER THE ELEVENTH,
AT FOUR O'CLOCK.
ST. THOMAS' CHURCH,
FIFTH AVENUE AND FIFTY-THIRD STREET,
NEW YORK CITY.

FORM FOR CHURCH INVITATION.

Mr. and Mrs. George Livingston Lanier
request the honour of your presence
at the marriage of their sister,
Miss Virginia Warren Winslow,
to
The Reverend Arthur Fish Cliphant,
on Thursday afternoon, October the twentieth,
at half after three o'clock.
Saint Bartholomew's Church,
Madison Avenue and Forty-third Street,
New York.

TWO FORMS FOR RECEPTION FOLLOWING CEREMONY.

*Mr. and Mrs. George Livingston Lanier,
St. Home*

*on Thursday afternoon, October the twentieth,
from four until six o'clock.*

148 West Eighty-seventh Street.

Reception

from five until seven o'clock.

314 West Seventy-second Street.

AT HOME CARD TO BE ENCLOSED WITH INVITATION.

At Home
on Thursday afternoon, October the twentieth,
from four until six o'clock.
118 West Eighty-seventh Street.

CHURCH ADMISSION CARD.

Please present this card at
Saint Bartholomew's Church,
Thursday afternoon, October twentieth.

FORM FOR HOUSE INVITATION.

Mr. and Mrs. Robert Oliver Lawrence
request the pleasure of

presence at the marriage of their daughter,

Kathryn Remsen,
to

Mr. Frank Sturges Bronson,

on Wednesday afternoon the tenth of October,

at four o'clock.

Ten Riverside Drive,

New York.

FORM FOR ANNOUNCEMENT.

Mr. and Mrs. George Vanderbilt Sloane
have the honour to
announce the marriage of their daughter,
Marie Worthington,
to
Mr. Gerald Sprague Southack,
on Wednesday, June the eighth,
one thousand nine hundred and one.
New York.

FORM FOR ANNOUNCEMENT.

Mr. and Mrs. Ogden. Mills. Frothingham
have the honour of announcing to

the marriage of their daughter,

Francis Butterworth,

to

Mr. Pierre Arnold. Bloodgood,

on Wednesday the twelfth of September,

one thousand nine hundred and one.

New York.

1

1